

Registered L. 89

THE NUR AF SHAN

PUBLISHED EVERY FRIDAY.

VOL. X.

LUDHIANA:—August 3rd, 1906.

No. 31

FOREIGN TELEGRAMS.

London, July 24.

The Jews throughout Russia are apprehensive of further massacres.

Cossacks have begun looting at Odessa and the Jews are panic-stricken.

Looting at Odessa ceased last midnight.

The same streets were affected as in the massacre of 1905. The panic is indescribable.

Governor-General Kaibars told a trembling deputation of Jews that if a single Cossack was wounded Odessa would run kneedeep in blood.

Sir Henry Campbell-Bannerman's reference to the Duma in his opening address to the Parliamentary Conference is the theme of general comment in the Conservative papers which denounce it as a colossal blunder.

The Liberal papers are enthusiastic in their laudation of the daring phrase which will echo throughout the world.

The Duma-ists have returned to St. Petersburg unmolested.

The Viborg conference decided to form vast organisations with the object of turning the army against the Government.

London, July 25.

Hitherto eight Jews have been killed and eleven wounded at Odessa.

All the papers at St. Petersburg, except the *Novoe Vremya* and the semi-official *Rossia* have been suppressed.

London, July 24.

A debate took place in the House of Lords to-night on Mr. Haldane's scheme.

Lord Roberts deprecated the reductions and predicted that the present economy would assuredly involve an unnecessarily large expenditure in the future.

The Earl of Portsmouth, on behalf of the Government, made a lengthy statement and defended the scheme on the ground that the country demanded economy which had been achieved after anxious consideration of the exigencies of the situation.

London, July 25.

Fearing prosecution in connection with the reform movement, 5,000 students, artisans and tradespeople have taken refuge in the British legation at Teheran.

The situation is critical.

The people demand the dismissal of the Grand Vizier and the return of the priests who have gone to Kum.

London, July 26.

An official statement published at St. Petersburg justifies the dissolution of the Duma because from the outset it overstepped the limits of the law, consistently discredited the Government, attempted to usurp executive power and raised unrealistic hopes by its agrarian programme.

It was announced in the House of Commons that Lord Elgin has urged Natal to omit British Indians from the category of "uncivilized races" in the Municipal Corporations Bill, and he trusts that a solution may be found, meeting the wishes of the Indian Government.

Reuter's correspondent at Peking states that Sir Robert Hart has announced his intention of resigning.

This is regarded as confirming the evidences that the new Customs Board proposes to assume executive duties.

The Powers have evolved and submitted to the King of Greece and the Cretan people a scheme of reforms which while maintaining international control includes the creation of a Militia composed of Cretans and Greeks under retired Greek officers and the extension of a Greek finance commission to Crete.

Great disappointment is felt at Athens over this.

London, July 27.

Mr. Robertson, Secretary of the Admiralty, stated in the House of Commons that it was the unanimous opinion of the Board of Admiralty that the ship-building programme should be reduced as follows:—

Three instead of four *Dreadnoughts*, two instead of five ocean-going destroyers, and eight instead of twelve submarines; thus effecting a saving of two millions and half.

Mr. Robertson, in his statement regarding the ship-building programme, referred to the forthcoming Hague Conference and said that the Government was bearing in mind the resolution already passed in the House of Commons favouring the reduction of armaments, and it was proposed in 1907-8 to lay down two armoured cruisers instead of four, with the provision that a third be laid down if the Hague Conference is abortive. This is done in order, to emphasize the Government's good faith at the Hague Conference.

This, however, Mr. Robertson added, has not exhausted possible economies.

The Sea Lords, Mr. Robertson stated, had recommended the reductions, which, they were unanimously of opinion would not imperil the balance of sea-power.

Another factor, Mr. Robertson said, was that there had not been that progress in foreign new programmes which the Admiralty anticipated when the estimates were framed a year ago.

Unionist speakers doubted whether the Sea Lords made the reductions of their own free will and predicted that the Government's dream of international peace was doomed to early extinction.

London, July 28.

The Warsaw revolutionaries attacked a train and killed two Generals, a cashier and five soldiers, and stole 16,000 roubles.

Extensive agrarian risings have taken place in the Governments of Moscow and Iver.

It is reported that the troops have been defeated in a fight with the peasants at Borisovika in the province of Kursk.

London, July 29.

Fresh prolonged conferences of the Dumi-ists in Finland have developed considerable divergences of opinion; the Constitutional Democrats refusing to go the revolutionary lengths of the extreme parties.

CONTRIBUTED ARTICLE.

THE LATE MANASSI WYLIE.

My earliest recollection of Mr. Wylie is that he was one of many brothers and sisters, children of Mr. Samuel Wylie who was in charge of the book bindery connected with the Ludhiana Mission Press. Soon after my transfer to Ludhiana to take charge of the Press, Mr. M. Wylie went to college at Lahore and for two years I saw but little of him, except once in a while when he returned for a holiday visit to his home. I remember him as a well dressed young man, who was fond of English clothes and a cane. His step was quick and his look intelligent. His carriage at that time suggested an independent spirit. His conduct and life were exemplary. He had the ambition and the perseverance to fit himself for a place of usefulness, and had he continued in college there is little doubt he would have graced the roll of Indian Government officials. But it was not to be, just when ready to pass his F. A. examination, his father suddenly passed away.

I was absent from Ludhiana when Mr. Samuel Wylie died, but on my return I was called upon to advise Mr. Wylie as to his duty. What should he do? He felt a deep sense of responsibility on account of his widowed mother and his brothers and sisters. I advised his leaving his studies and his taking his father's place as head of the family and manager of his affairs. I urged him to undertake to learn all about the business of printer and book binder and promised him my active support to further his business. He agreed to my proposition and let himself first learn the business of Book binding. At my suggestion he imported cutting machines and a modern machine for making and gilding book covers. Soon he became the best book binder in that region and consequently many large orders were received for binding Government records and private libraries.

Later on Mr. Wylie loomed up as the man who should be asked to assume the printing business of the Mission Press. But before the time came to enter upon that sphere, at my suggestion he opened a carpenter shop and began to manufacture rickshas, carriages and all kind of furniture. He placed this department in the hands of his brother Ephraim. For some years this business was a source of a considerable income.

The time came early with 90's, when he was asked to assume the management of the Mission Press. In assuming this responsibility he undertook to complete his knowledge of the art of printing and every step was mastered both for typographic and lithographic printing. A few years since he introduced steam presses for the best kind of work, so that his press became one of the best equipped presses in the Province. As his younger brothers were able to complete their education, he introduced them into various fields of industrial art. They were associated with him in the press and factory. He instituted also a cloth factory, which has

become an important industry. He acquired lands in the Punjab and became a cultivator. At times he would help the missionaries as a teacher in the High School for Christian boys. His four sisters and three brothers were enabled to receive a fair education. Of these one has been inspector of Municipal Girls Schools in Ludhiana for many years and another is now an efficient teacher in the Dufferin High School for Indian Christian Girls in Lahore. Having with him for some years three adult brothers, he further extended the business side of his family affairs. He became a practical builder, many of the largest buildings connected with the Memorial Hospital, the Medical School for Christian women and the Mission High Schools till of his ability as a builder. It was not wonderful that a man of such energy and business capacity, connected with a reputation for probity should have been chosen as a representative of the Mission Ward on the Municipal Committee, a position which he held until his death.

In the Church, Mr. Wylie was always an active member. Almost immediately on his entering upon the work of his father's office, he was chosen to be Assistant Superintendent of the Sunday School. Under the judicious guidance of the Rev. E. P. Newton, he began to give blackboard and canvas addresses illustrating the lesson for each Sabbath day. He rapidly developed a remarkable ability for original illustration of these lessons, the pictures being designed and executed with his own hand. So wonderful were these illustrations that he was asked to travel long distances, to Lahore, Amritsar, Sialkot, Allahabad and Lucknow to deliver these addresses and to show how to illustrate these lessons by unveiling step by step each portion of his wonderful picture. Had Mr. Wylie been permitted to go to England or America to deliver a course of these illustrated lectures, he would have drawn to himself thousands to hear and to learn. Among Christians, Mr. Wylie will ever live in memory as the great Sunday School and Temperance lesson illustrator and lecturer.

Fortunately, Mr. Wylie undertook to teach his art to others, so that many now live who can illustrate fairly well. He would encourage the scholars to reproduce his pictures, by offering prizes for the three best copies.

Allusion has been made to Mr. Wylie's temperance lectures. He was for many years Secretary of the Ludhiana Temperance Society. By example and precept he strove to influence young men both Christian and non-Christian to adopt a total abstinence principle rule of life. His long life as a faithful Christian, an Elder in the Church and a successful Superintendent of the largest Congregational Sunday School in India, made him an efficient helper in the organization of the Presbyterian Church in India. He was twice present at the Alliance Meetings in Allahabad and was elected a delegate to the General Assembly Meeting in Nagpur, which he was prevented from attending by the illness which terminated his life.

A brief account of that Assembly given him by the Writer was a source of great joy to him. Judged as a faithful son and brother, as a loyal citizen, as a successful business man, as a philanthropist, as a promoter of social reform and as a member and officer in the Church and as a Sunday School worker and Presbyter aiding in the promotion of Evangelistic work and the union of the various Presbyterian bodies so as to form a Presbyterian Church in India, which should be national and independent, Mr. Manassi Wylie stands out as one of India's great men, and one worthy to be an example to India's young men for generations to come. Of him it may truly be said that, "Being dead, yet he liveth"

E. M. WHERRY

CHICAGO, U. S. A.

SIR FREDERICK TREVES ON THE USE OF ALCOHOL.

The high rank of the speaker, his distinguished position in the world of science, and his extraordinary popularity in society, combine to give a distinction to his deliverance upon alcohol which must compel the attention of those whose habit it is to give a wide berth to the consideration of the temperance question. He says:

"The point with regard to alcohol is simple enough.

It is a Poison.

and it is a poison which, like other poisons, has certain uses; but the limitations in the use of alcohol should be as strict as the limitations in the use of any other kind of poison."

Sir Frederick Treves's indictment of alcohol may be summarised in the following sentences, which are given as nearly as possible in his own words:

I.—It is Not an Appetizer.

"No appetite needs to be artificially stimulated. There is no need, supposing this property of alcohol to be true, to use anything that will excite an appetite. So on that ground I do not think that there is much to be made out for its use."

II.—It is Not a Work Producer.

"Alcohol has undoubtedly a stimulating effect, and that is the unfortunate part of it. The effect, however, lasts only for a moment, and after it has passed away the capacity for work fails. It does this: It brings up the reserve forces of the body and throws them into action, with the result that when these are used up there is nothing to fall back upon."

III.—It Leads to Physical Bankruptcy.

"I was with the relief column that moved on to Ladysmith. It was an extremely trying time, apart from the heat. In that column of some 30,000 men the first who dropped out were not the tall men, or the short men, or the big men, or the little men—but the drinkers; and they dropped out as clearly as if they had been labelled with a big letter on their backs."

IV.—Its Action on the Heart.

"Alcohol produces an increased heart beat, a fuller pulse, and a redder skin. It calls upon the reserve power of the organ, but the moment the effect has passed off the action of the heart is actually weakened."

V.—Its Action on the Nerves.

"It first stimulates the nervous system and then de-

presses it, and, as with other poisons which act upon this part of the body, the higher centres are affected first."

VI.—The Testimony of Professional Men.

"I am much struck with the fact that many professional men have discontinued the use of stimulants in the middle of the day. Why? For no other reason, probably in ninety-nine cases out of a hundred, than that they find they can do better work without it."

VII.—Alcohol and Young Men.

"A young man cannot be fit if he takes alcohol. By no possibility can he want it. No one who is young and healthy can want alcohol any more than he can want strychnine."

VIII.—Alcohol and Surgery.

"Having spent the greater part of any life in operating, I can assure you that the person of all others that I dread to see enter the operating theatre is the drinker. I share with the late Sir James Paget his absolute dread of the secret drinker."

The Quiver.

THE DRINK CRAVING.

A physician of eminence has prescribed the following:—Tincture of capsicums, three drachms; aromatic spirit of ammonia, one ounce; compound tincture of cardamoms, six drachms; tincture of cinchona, one ounce; water to make eight ounces. To be mixed. One tablespoonful to be given with the same quantity of water every two hours, or when the drink craving occurs.

A GODLESS MAN'S EVIL PURPOSE FRUSTRATED.

A small chapel in the little village of West Bradford, near Clitheroe, in Lancashire, is a standing memorial to the frustration of an evil purpose. In the olden days, so the story runs, all the land in the district was owned by a godless man who had a great aversion to the chapel worshippers. He went so far as to erect lime kilns on his land, close to the chapel, in order that the smoke while they were burning on the Sunday would blow into the building and make it untenable. There was always a dense cloud of smoke from the lime kilns, but his evil intention was frustrated, for strangely enough, every Sunday the wind blew in the opposite direction, and so carried the smoke away from the chapel, instead of towards it. Time has gone by since then, and the little chapel still stands, but the kilns have disappeared, only a heap of ruins marking their former existence.



FOLK LORE IN THE FAR EAST LAOS.

LEGEND OF THE RICE.

In the days when the earth was young and all things were better than they now are, when men and women were stronger and of greater beauty, and the fruit of the trees was larger and sweeter than that which we now eat, rice, the food of the people, was of large grain. One grain was all a man could eat, and in those early days, such, too, was the merit of the people, they never had to toil gathering the rice, for, when ripe, it fell from the stalks and rolled into the villages, even unto the granaries.

And upon a year when the rice was larger and more plentiful than ever before a widow said to her daughter, "Our granaries are too small. We will pull them down and build larger."

When the old granaries were pulled down and the new one not yet ready for use, the rice was ripe in the fields. Great haste was made but the rice came rolling in where the work was going on, and the widow, angered, struck a grain and cried, "Could you not wait in the fields until we were ready? You should not bother us now when you are not wanted."

The rice broke into thousands of pieces and said, "From this time forth we will wait in the fields until we are wanted," and from that time the rice has been of small grain and the people of the earth must gather it into the granary from the fields.

HONESTY REWARDED.

In the far north country there lived a father, mother and son. So poor and desolate were they that their only possession was an old axe. Each morning as the eye of day opened on the earth, they went to the woods and there remained until the evening, cutting the wood which, when sold, furnished their only means of living.

Upon a day, when the cutting was done, they placed the axe near the wood and went deeper into the jungle for vines to bind the wood. It happened that the *chow* of the province came that way with twelve of his men one of whom bore an axe of gold, another bore an axe of silver, and both belonged to the *chow*. Yet, when the *chow* saw the old, wooden-handled axe lying near the wood, he commanded that it be taken home with them.

The family, returning, found their axe gone. Deeply distressed, they sat down and wept, and thus in trouble did the *chow* and his men find them as they came that way again.

"Why are your hearts thus troubled?" inquired the *chow*.

They answered: "O *chow*, we had but one axe and it is gone, and no other means of earning food have we!"

The *chow* replied: "I found your axe. Here it is." And he commanded they be given the axe of silver, whose handle even was silver.

"That is not ours," they cried, "not ours."

The *chow* commanded the axe of gold be given them. Yet they wept but the more, saying, "The golden axe is not ours. Ours was old; 'twas but of steel and the handle of wood, but 'twas all we had."

Their honesty gladdened the heart of the *chow* and he commanded that not only their own axe be returned, but the axe of gold, the axe of silver, and even a *pun* of gold be given them. Thus was merit rewarded.

(Translated by)

Katherine N. Fleeson.

SAVED MANY BY HER DEATH.—"Blessed are they which are persecuted for righteousness' sake" (ver. 10).—In the early days of the evangelisation of New Zealand there lived in Waikato a girl named Torere, the daughter of a chief named Ngakuku. Though only eight years old, she had learned to read and to love a copy of St. John's Gospel in Maori, which she always begged to be allowed to carry with her. Torere used regularly to read aloud from her Gospel in her father's tent. Ngakuku organised a party of fifteen to take the good news to some of their friends in another part of New Zealand, the little band including Torere and her small brother. While halting for the first night, the smoke of their fires was seen by an unfriendly tribe on the war-path, who bore down upon them. Ngakuku, carrying his little son on his shoulders, fled up the hill with the others of his company. In the darkness and confusion Torere was forgotten; she lay asleep with her Gospel under her head. The war party killed her and carried off her small volume with the rest of the spoil. Some of its leaves were used for cartridge paper; the greater part of the book fell into the hands of a young Maori, who read it, and ultimately became a Christian. Eventually that whole tribe was converted. Torere's murderer realised the sin he had been committing, and he sent to his former enemy, Ngakuku, begging for forgiveness, and also asking for permission to enter the chapel in his own village. Without this man's good-will he felt he could not enter any Christian place of worship. And we are told that the two men who at one time were at the fiercest enmity, subsequently were worshipping God together in the same place.

Alas for the lawyer who never gets above his briefs, the carpenter who is satisfied with the shoving of his saw and plane, the housewife whose soul is absorbed in her needlework! We are made in God's likeness. Shall the eagle be tethered to a stake? Make your secular business as honorable as you please; yet your life will be a failure if it exhausts itself upon that. David James Burrell, D. D.

DOES GOD HEAR PRAYER?

Does God hear prayer? David, in Psalm LXV. 2, addresses God thus: "O Thou that hearest prayer." He evidently believed God heard prayer. "This poor man cried, and the Lord heard him." "Oh, yes," you say, "that might be true of a man like David, but does He answer prayer to-day?"

Let me tell you of two instances, both well authenticated. The first occurred only a short distance from where I live. A Christian man, a farmer, had a dream. He dreamt that he must get up, put five pounds in his pocket, and take it somewhere! The thing that puzzled him was that he did not know where. He was so deeply impressed that he got up, put five pounds in his pocket, saddled his bay horse Jack, and let the rein fall loosely on his neck, so that he was free to go in whatever direction he pleased. He took the farmer down his fields until he reached the road leading through High Wycombe to West Wycombe. It was now about five o'clock in the morning. As the horse was wending its way, the farmer all the time wondering what was to be the end of this strange journey, he met an old friend of his named Mr. B., a preacher to whom he had often listened. After expressing their surprise at meeting each other in such an unexpected manner at that early hour in the morning, the farmer inquired what had induced Mr. B. to take such an early walk. He told him he had been passing through great trial. His wife had been greatly afflicted for a very long time. The heavy expenses attendant on her illness had reduced them to poverty. The rent was all behind, and he had received notice that if not paid on that very day they must be turned out of their house.

The pressure of this had driven all sleep away, and he felt that he must get up and walk down this very road. The farmer said, "Now I understand why I am here this morning, and why I was to put this money in my pocket." He then handed Mr. B. the five pounds. This was just the sum required. You can imagine the light heart with which he returned to his home, and what a relief it was to his wife and himself to find that the Lord in this gracious and unmistakable way had answered their prayer, and permitted them to remain in their home.

The other instance was in the very heart of London. God had met and saved a poor man. He was a striking instance of the grace of God. When salvation reached him he was just about to take away his life. His soul was unmistakably saved, but his circumstances were of the most trying nature; both himself and wife were in the direst straits. He turned to God, the God of his salvation, the God Who hears prayer. He pleaded with Him to meet his need. A servant of the Lord named Mr. B. was just

going to the country for a much-needed rest. He had set aside the money he felt needful for a short vacation. He retired to rest, purposing to start early the next morning. I do not know whether he had actually gone to sleep, but anyway at a most unreasonable hour of the night he felt powerfully impressed with a feeling that he must get up and take the holiday money to the poor man we have mentioned. What was to be done? If he took that money, where should the necessary means for the holiday come from? The feeling at last grew so strong that he got up, went to the room in which the poor fellow lived, and inquired if he was in need. It was with some difficulty that he learned the true state of the case. The upshot was that the holiday money was parted with and the man's need met, and a way found for Mr. B. to have his change as well. What is striking in both these cases is that there was no human intervention. God acted directly upon both His servants. It proved on the one hand that He was the hearer of prayer, and on the other that it is His pleasure to use His people to minister to the needs of others. He desires that they may abound to every good work. Is it not a rebuke to many who have this world's goods that they so seldom hear the Lord's voice thus? God's will for His people is that there should be equality. Read I Corinthians VIII., IX.

A Young Soloist's Conversion.

At an afternoon meeting Mr. Charles Butler, the young baritone soloist, who assisted Mr. Alexander throughout the Toronto campaign, told the audience how he was converted. He said: "I went to a Georgia city to work, and I went to the devil at the same time. It is not necessary for me to tell you all the sins I engaged in then. I had the habit of profanity, so that I swore unconsciously. I couldn't quit it, although I always resolved to do so the first of every January. One day I went to a revival meeting conducted by Evangelist Robert Miller, and heard him tell of a three-fold salvation—that Christ crucified saved from the penalty of sin; Christ risen, from the power of sin; while Christ coming again will save from the presence of sin. I told the preacher afterwards that I wanted that kind of salvation. He showed me I Cor. x. 13: 'There hath no temptation befallen you but such as is common to man, but God is faithful, who will not suffer you to be tempted above that ye are able.' From that time on 'the fire that He kindleth consumed my sin,'" said the soloist, quoting from a verse of the hymn he had just sung.



"DAFT WULLIE" AND THE NARROW DOOR.

Mr. T. W. Canning, Gospel missionary at the Great Assembly Hall, London, recently, related the following: "some time ago there lived at Dingwall in Scotland a strange old character who was known by the nickname of 'Daft Wullie.' He wore a lot of old pots and kettles and pans strapped to his belt. One day he went up to the door of a cottage where an old woman lived whose given name was Betsey. He rapped at the door. 'Come in,' said Betsey. A little later she heard another rap, and, going to the door, she found him trying and struggling to get in; but he could not do so with so many old pots and pans and kettles strapped about him. 'Why, bless, me!' exclaimed Betsey, 'you'll no' get in that way.' 'If you'll no' mak' your door to fit me, I'll no' mak' me to fit your door,' was his laconic reply. Sad to say, the poor old fellow was found frozen to death on the doorstep the next morning. He would not lay aside his old pots and pans and kettles, and he had waited in vain for someone to enlarge the door-way for him. So many struggle and strive to enter in at the strait gate and narrow way which leads to heaven, without laying aside their sins. They try to make the gate fit them, but they never enter it unless they give up their sins." "Let us lay aside every weight, and the sin which doth so easily beset us" (Hebrews xii. 1).

Nature tells the following interesting story:—"One of the large monkeys at the Alexandra Palace had been for some time suffering from the decay of the right lower canine, and an abscess, forming a large protuberance on the jaw, had resulted. The pain seems so great it was decided to consult a dentist as to what should be done, and as the poor creature was at times very savage, it was thought that, if the tooth had to be extracted, the gas should be used for the safety of the operator. Preparations were made accordingly, but the behaviour of the monkey was quite a surprise to all who were concerned. He showed great fight on being taken out of his cage, and not only struggled against being put into a sack prepared, with a hole cut for his head, but forced one of his hands out and snapped and screamed and gave promise of being very troublesome. Directly, however, Mr. Lewin Mosel, who had undertaken the operation, managed to get his hand on the abscess and gave relief, the monkey's demeanour changed entirely. He laid his head down quietly for examination, and, without the use of the gas, submitted to the removal of a stump and a tooth as quietly as possible."

A COBWEB OVER THE MISSIONARY BOX.

An artist was once asked to paint a picture of a dying church. Instead of putting on canvas a small, feeble, poor congregation in an old building, he painted a stately modern edifice, through the open portals of which could be seen the richly carved pulpit, the magnificent organ, and the beautiful stained glass windows. Just within the entrance, guarded on either side by a "pillar of the church" in spotless apparel, was a contribution plate of goodly workmanship, for the "offerings" of fashionable worshippers. But right above the plate, suspended from a nail in the wall, there hung a small box, bearing the legend "Collection for Foreign Missions," and over the slot, through which certain contributions should have gone, was a huge cobweb!

ONE BOOK.

Fond as you are of books, there is only one that you will value at last; and with your head on the pillow, you will hardly care to be told that a new volume of some great history is published, of a marvellous epic, outpeering all its predecessors. "No, read me the Twenty-third Psalm. Let me hear the Fourteenth of John." When your strength sinks yet lower, when your interest in all under the sun has faded away, and ebbing life affords not even a parting tear, it will for a moment rally the worn faculties to hear the whisper, "My flesh and my heart failed; but God is the strength of my heart, and my portion forever." —Hamilton.

NOTICE.

NORTH INDIA CONFERENCE OF CHRISTIAN WORKERS.

Mussoorie, September 19th—26th, 1906.

Bible Study Courses; Devotional Addresses; Papers and Discussions on Practical Subjects.

The Subjects for discussion are:—Christian Education; Industrial work; Christian aggression in Mohammedan fields; Work amongst the Deaf and Dumb; Work amongst the Blind; Work amongst the Young.

Bible Study Classes will be held in three centres.

The following it is hoped will take part in the Conference:—Revs. R. McCheyne Paterson; J. P. Haythornthwaite; R. A. Haslem; E. L. Porter; J. Pengwern Jones; W. Goldsack; P. M. Puck; J. I. Hasler; J. F. T. Hallows; G. A. Rouse D. D.; W. G. Proctor; Mr. W. H. Stanes; Miss Hewlett; Miss Swainson and others.

Further particulars will be given later.

2

WANTED.

3

Two trained native nurses, two Bible women, one Medical assistant of a high grade with good records of character to take charge of a Branch Dispensary in the Memorial Hospital, Sialkot City.

M. White.

THE INDIAN STANDARD.

A MONTHLY MAGAZINE.

The Organ of The Presbyterian Church in India.

This paper is devoted to the interests of Christian work and to all that makes for the upbuilding of the Indian Church.

Published at the Rajputana Mission Press, Ajmer, price Rs. 2/4 per annum, postage included.

Editor: The Rev. J. A. Graham D. D. Kalimpong Bengal.

All correspondence relating to subscriptions, advertisements, &c., should be addressed to the Manager, Mission Press, Ajmer, Rajputana.

THE NUR AFSHAN.

A Weekly Newspaper

20 PAGES ROYAL 4to

of which 8 are in English.

RATES OF SUBSCRIPTION.

Urdu only	...	Rs. 2 8
English only	...	" 2 8
Urdu and English	...	" 3 8

Terms payment strictly in advance

RATES OF ADVERTISEMENT ENGLISH OR URDU.

	3 Months.	6 Months.	12 Months.
One-eighth column	3 Rs.	5 Rs.	9 Rs.
One-fourth	5 "	9 "	16 "
One-half	9 "	16 "	30 "
One	16 "	30 "	50 "
Full page	30 "	50 "	90 "

Jobs—2 as. per line for one insertion, subsequent insertions 1 a. per line. Minimum Charge Rs 1.

MAKHZAN I MASIHI

A FORTNIGHTLY MAGAZINE.

English and Roman Urdu.

Indian Church interests advocated.

Epitome of Religious News.

Sunday School Lessons expounded.

Ordinary price per annum Rs. 2/-

Salaries less than 40/ per men Rs. 1/8/-

Salaries less than 15 " Rs. 1/-

Address, MANAGER, MAKHZAN-I-MASIHI,
ALLAHABAD

MESSRS WYLIE BROTHERS.

LESSEES AND PROPRIETORS OF

The Lodiana Mission Press

have introduced new Machinery for both Typographic and Lithographic printing in any language and character used in North and North West India. The presses are propelled by steam and are capable of printing from 80,000 to 100,000 pages 8vo, daily.

Estimates of cost of printing are supplied on demand. *Special terms will be given for large orders.*

BINDING OF ALL KINDS DONE TO ORDER.

Address all orders to

**Wylie Brothers,
Mission Press, Ludhiana.**

BUBONIC PLAGUE.

BUBONIC PLAGUE, a pamphlet by Dr. D. N. P. Datta, M. D; M. S. Edinburgh, Civil Surgeon, Hoshiarpur—IN ENGLISH, and ROMAN URDU. Rs. 3/- per 100. In PERSIAN URDU and Nāgrī Rs. 1/8/- per 100.

Sunday School Helps.

LESSON LEAVES in Persian or Roman Urdu 2 as. per copy, per annum, post free. *Minimum order 8 copies.*

ILLUSTRATED LEAFLETS, Persian Urdu, 50 copies weekly, post free Rs. 1-8-0. *Minimum order 50 copies.*

Address THE MISSION PRESS, Lodiana.

NOTICE.

The Allahabad Christian College affiliated to the Allahabad University, teaches up to B.A. and B.Sc.

For Particulars as to Staff, Fees, Hostels, etc.

Address

THE PRINCIPAL, THE JUMNA, ALLAHABAD.

THE SUNDAY SCHOOL MAGAZINE.

In Persian Urdu pp 20, Royal 8 vo. Published every month at Amritsar. A Paper for Sunday School Teachers and Christian Workers subscription 12as per annum : postage free.

Apply to:—

MRS. M. L. RALLIA RAM.

AMRITSAR.

C. L. S. Publications.

1	Kashf-ul-Haqiq, In Urdu, 250 pp. 8 vo.	8 as.
2	Mas'ih ki Talim, Boards & Cloth 320 pp. 4 as. & 8 as.	
3	" " " " Roman Urdu 8 as. & 12 as.	
4	Rampal Singh Boards & Cloth, 143 pp. 2 as. & 4 as.	
5	Do. do. do. (Roman) 165 " 2 as. & 4 as.	
6	Hira's Quest, ya Talash-i-Haqq, 116 " 3 as. & 6 as.	
7	Do. do. do. Roman 133 " 3 as. & 6 as.	
8	Stories of Noble Women, 168 " 3 as. & 6 as.	
9	Halat i Japán Boards and Cloth 125 " 3 as. & 8 as.	
10	Story of Chandra Leela, Do. 120 " 2 as. & 6 as.	
11	Do. do. do. Punjabi ... 2 as. & 6 as.	
12	The Highest Honour ... 2 as. & 8 as.	
13	The Incarnation of Vishnu, 128 pp. Paper 2 as.	
14	Transmigration or Eternal Life, 65 " do. 1 an.	
15	The Home of the Rishes. 50 " do. 1 an.	
16	Hindu Pilgrimage ... 34 " do. 6 pie.	
17	History of the Plague ... 42 " do. 6 pie.	
18	Vedic Sacrifices, ... 20 " do. 3 pie.	
19	Vedic Worship ... 20 " do. 3 pie.	
20	Eternity of the Vedas ... 16 " do. 3 pie.	
21	2 True and False Charity... 16 " do. 3 pie.	
22	The Necessity for Cleanliness 16 " do. 3 pie.	
23	Animal Worship ... 16 " do. 3 pie.	
24	On Marriage ... 1 as.	
25	Hindu Festivals ... 6 pie.	
26	On Nursing. In English (pet) ... 1 Rs.	
27	Punjabi Primer ... 3 pie.	

FOR THE ABOVE APPLY TO THE TRACT SOCIETIES AT
LAHORE, ALLAHABAD. LUCKNOW AND
LUDHIANA.

Do You ride in a Rickshaw?

If you do, you will be interested in the very low prices charged for rickshaws at the Christian Boys' Boarding School, Ludhiana.

For ordinary work, even on the plains, a rickshaw is better than a carriage.

For particulars address

THE PRINCIPAL.

**Publications of the
American Tract Society.**

Yisú Mas'ih kaun thá. Urdu..	Price. 1 a.
Mehdi Messiah of Qadian, Urdu & English ..	1 a.
Greatest Discovery Exploded, Urdu and English 1 a.	
Fauzul Azim, Urdu, Boards & Cloth 2 as. & 4 as.	
Bhajan aur Gazalen for Village Christians Urdu 9 pie	
Do. do. do. Panjabi 6 pie	
Do. do. do. Nagri-Panjabí 6 pie	
Prayers for Every day, do. Panjabí 6 pie	
Gem Tracts Urdu, tinted paper, and in packets 6 as.	
Gem Tracts English in packets of 100 each, 8 as.	
Religion of Islam Urdu, ...	1 a.
Only Believe Urdu per hundred 4 as.	
What it is to be saved Urdu do. do. 1 p.	
Muslim Doctrine of Sinless Prophets Urdu. ..	3 p.
The Bible and Science ... do. ... 3 p.	
Miracles by B. B. Roy ... do. ... 6 p.	
Adam, where art thou (Moody) ... do. ... 6 p.	
What think ye of Christ (Moody) ... do. ... 3 p.	
Evidences of Christianity (B. B. Roy) do. ... 6 p.	
Safety, Certainty and Enjoyment ... do. ... 6 p.	

OTHER PUBLICATIONS.

	Rs.	As.
Westminster Shorter Catechism, Roman Urdu...	0	1
Do. do. do. Per. Urdu...	0	1
Westminster Confession and Shorter Catechism...	0	5
Roman Urdu Qurán, wide margin Cloth ...	4	0
" " " " Sheep ...	5	0
Roman Urdu Hymn book—Cloth—Music ...	3	8
" " " " large type, Cloth ...	1	4
" " " " small type, Limp ...	0	8
Rusum Nama—Book of Forms. R. U. Cloth ...	0	8
Greek—Urdu Lexicon, New Test., cloth. ...	1	0
Plants of the Panjáb and Sindh (Aitchison) ...	1	0
History A. P. Mission 1854-'84 ...	0	8
Report Conference 1862. ...	1	0

These books will be sent to any address in India V. P. P.

Address, LUDHIANA BOOK STORE
MISSION COMPOUND, LUDHIANA.

The Presbyterian Widows' & Orphans' Fund

This Fund was founded in 1847. Over 300 persons have joined it. In 60 years 65 widows and families have received over Rs. 75,000 in pensions. This is Rs. 900 more than the members have paid in subscriptions. Present cash capital is over Rs. 42,500.

Rates lower than in any similar Pension Fund.

Any Indian Christian, man or woman, may join.

Pensions for old age, for widows, for widowers, for orphans.

Send post card, asking for Prospectus, to

REV. WALTER J. CLARK, M. A.,
MANAGING DIRECTOR,
NAULAKHA, LAHORE.